BX 8627
.H3
Copy 1

Class _____

Book _____

COPYRIGHT DEPOSIT

THE MORMON BIBLE

A FABRICATION

AND

A STUPENDOUS FRAUD

ITS CONDEMNATION OF POLYGAMY

BY ENOS T. HALL

COLUMBUS, O.
Fred J. Heer, Printer
1899.

TWO COPIES RECEIVED,
LIBRARY OF CONGRESS,
OFFICE OF THE
DEC 9 1899
Register of Copyrights

BX8621
.H3

52385

COPYRIGHT 1899, BY ENOS T. HALL

76480
Nov. 23. 99

EXPLANATORY

A LITERARY friend of the writer, having read this booklet in manuscript, expressed surprise upon learning that "The Book of Mormon" embraces more than a single book — he having been misled by the title as he had seen and heard it quoted, and never having seen a copy of the book; and therefore he suggested the preparation of an explanatory statement, for the information of readers.

The title is as quoted above, though the writer refers to the book as "The Mormon Bible," because it seems appropriate, and not likely to mislead. The book is really a collection of fifteen books, with the following names, and in the following order: The First Book of Nephi; the Second Book of Nephi; the Book of Jacob; the Book of Enos; the Book of Jarom; the Book of Omni; the Words of Mormon (one chapter only, and containing only eighteen verses); the Book of Mosiah; the Book of Alma; the Book of Helaman; the Third Book of Nephi; the Fourth Book of Nephi; the Book of Mormon; the Book of Ether; and the Book of Moroni.

The volume in possession of the writer consists of six hundred and twenty-three (623)

pages, closely printed, and in comparatively small type, of which the "Words of Mormon" and the "Book of Mormon" combined occupy only twenty-four and one-half ($24\frac{1}{2}$) pages. The number of words in the book, estimated in the usual way, and not counting the foot-notes, is 336,420.

There does not appear to be any logical or pertinent reason for having given the combined fifteen books the same title as that of one of the combination — the Book of Mormon. The first verse of the first chapter of Mormon's book reads as follows: "And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon;" but this is his own record only.

It seems proper to add that not the slightest irreverence is intended by the numerous references, in the following pages, to the name of the Lord. These seem unavoidable because of the large number of quotations necessarily used in order to convey even a slight impression of the presumptuous character of the book under consideration, as the whole fabrication is assumed to be upon the Lord's authority and direction; and the assumption is a matter of frequent and constant repetition.

THE MORMON BIBLE

OR

"THE BOOK OF MORMON"

IT seems to the writer that the people of this country should be fairly well informed as to what Mormonism is, and how it originated. That it is a delusion, and founded in fraud, will become apparent to any person who will enter upon an investigation of the matter; but though people may and do so affirm, few indeed are prepared to offer proof of the fact. The purpose in issuing this little book is to show, not only through testimony adduced soon after the Book of Mormon appeared, that the book is a sacrilegious fabrication, but also to demonstrate that its fraudulent character is plainly exhibited through its own contents.

Some time ago an Elder of the Mormon Church (Latter-Day Saints) sent to the writer, through the mail, a copy of the Book of Mormon. The proposition to send it, as a matter of reference, arose through a conversation between us concerning the ruins of prehistoric cities in the region of Central America, and the assertion by the Elder that the only explanation of the origin

and destruction of those cities is found in that book. In searching for the explanation referred to so much trash was encountered that the attempt to read the work systematically was abandoned for a time, because of its wearisomeness; but having finally found a fair starting point, the search was continued by tracing cross-references, which, by the way, are not only very numerous, but so arranged as to render the tracing both tedious and perplexing. However, in the course of perusal many gross errors and preposterous statements were found and noted; and finally the notes were so arranged as to afford a view such as led to a careful examination, the result of which is given in the following pages.

According to this remarkable book there were three expeditions to the "Promised Land" — this land including both North and South America, according to foot-notes designating where landings are supposed to have been made. The first expedition started at the time the building of the Tower of Babel was attempted, which, according to accepted Scriptural chronology, was 2,247 B. C., or about one hundred years after the Deluge; the second departed from Jerusalem in the first year of the reign of Zedekiah, King of Judah, which, by the chronology mentioned, was the year 597 B. C., though Mormon chronology makes it 600 B. C.; and the third left Jerusalem at the time Zedekiah was carried away captive to Babylon, which was the year 586 B. C., or, as stated in a foot-note, "eleven years after Lehi left Jerusalem." The first and second expeditions brought plates containing records; but the

third did not bring records, and comparatively little is said about the people and their descendants. The first expedition will be designated *The Jared Expedition;* the second *The Lehi Expedition;* and the last *The Third Expedition;* but as the accounts of the second and third precede the account of the first — the latter being given near the close of the book — the same order will be observed in this review, for to treat them otherwise would lead to confusion, because of the fact that the descendants of the people who came first were all destroyed before their records were discovered by the descendants of those who came later.

THE LEHI EXPEDITION.

The First and Second Books of Nephi give the account of the departure of Lehi, the father of Nephi, and his family, and a few others, from Jerusalem, their arrival at the promised land, etc. Nephi was the fourth son of Lehi. The elder sons were Laman, Lemuel, and Sam; and there were two younger — Jacob and Joseph — who were born while the people were in the wilderness. They journeyed in the wilderness eight years before they reached the sea and were directed by the Lord to build a ship to carry them to the promised land; but they had seasons of rest, and the journeying was not constant. The Lord chose Nephi to be the ruler, whereupon Laman and Lemuel became jealous; and believing that the claim of their father and Nephi that they were led by the Lord was simply pretense,

they became rebellious, and proposed to slay them; but the Lord spake unto them, and chastened them, and they turned from their anger for a time. Sam, on the contrary, was satisfied, and supported Nephi faithfully. Nephi was commanded by the Lord to build a ship, and did so, though "not after the manner learned by men," but "as the Lord had shown unto him;" and the work was "exceeding fine." Then seeds and provisions were stowed in the ship, and the people went on board and "put forth into the sea," and "were driven forth before the wind toward the promised land." After a time Laman and Lemuel bound Nephi with cords; but then the tempest became "exceeding sore," and "the compass, which had been prepared of the Lord, did cease to work," and Laman and Lemuel "began to see that the judgments of God were upon them," and released Nephi, who took the compass,* which worked as he desired, and guided

* This peculiar and remarkable compass is first mentioned and described in the First Book of Nephi. It was found by Lehi at the door of his tent, the morning he began his journey into the wilderness, after leaving Jerusalem. It was "a round ball, of curious workmanship, and it was of fine brass; and within the ball were two spindles, and the one pointed the way whither they should go into the wilderness." They "did follow the directions of the ball," which led them "in the more fertile parts of the wilderness." There was writing upon the ball, which the Lord commanded them to look upon. The spindles (mentioned elsewhere as "pointers") worked "according to the faith, and diligence, and heed" which were given unto them; and on these also there was writing, "which was changed from time to time, according to the faith and diligence given unto them." In the

the ship; and he prayed unto the Lord, and the storm ceased.

After the emigrants "had sailed for the space of many days" they arrived at the promised land. The place of landing, according to a foot-note, is "believed to be on the coast of Chili, South America." They then began to till the earth, and to plant the seeds they had brought, which did "grow exceedingly," and they "were blessed in abundance." The last verse of ch. 18, 1. Nephi, reads as follows: "And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper." Readers will please bear in mind what is said here about animals, because of what is stated concerning them further along.

In course of time Lehi, the father, died; and then the anger and rebelliousness of Laman and Lemuel increased, because Nephi, being a younger brother, ruled over them, and they proposed to slay him. Nephi was warned by the Lord, and directed to depart from them and flee into the wilderness, which he did; and he took with him his family, his brother Sam and his family, Jacob and Joseph (the younger brothers),

---

Book of Alma is the statement that it was called "Liahona" by the fathers, "which is, being interpreted, a compass; and the Lord prepared it." There is more concerning it in the same chapter.

his sisters, Zoram and his family, and others. They journeyed in the wilderness for the space of many days, when they pitched their tents. The place was called *Nephi,* and the people were called *Nephites;* and they prospered exceedingly. This was thirty years from the time the expedition left Jerusalem — eight of which, it will be remembered, were spent in the wilderness, before they sailed. The people that were left behind by Nephi became followers of Laman, the eldest brother, and were thereafter known as *Lamanites;* and "the Lord God did cause a skin of blackness to come upon them," because of their iniquities — the color being referred to elsewhere as "dark," instead of black. Ever after there was enmity between them and the Nephites, and disastrous wars between them were common. Further along we shall find more about the Lamanites.

THE THIRD EXPEDITION.

As has already been stated, the people of this expedition did not bring records. According to the account of them, which is in the Book of Omni, their descendants were discovered in the land of Zarahemla by Mosiah, King of the Nephites, who was warned by the Lord that he should flee out of the land of Nephi,* with as

*An explanatory foot-note reads as follows: "The land of Nephi is supposed to have been in or near Ecuador, South America. The land of Zarahemla is supposed to have been north of the head-waters of the river Magdalena, its northern boundary being a few days' journey south of the Isthmus."

many of his people as would hearken unto the warning. They were led by the power of the Lord through the wilderness until they came to that land. The people they found were called "the people of Zarahemla." At the time Mosiah discovered them they were very numerous, though they had had many wars and serious contentions. They had dwelt in this land ever since they had been brought to it from Jerusalem by the hand of the Lord. Their language had become corrupted, and Mosiah and his people could not understand them; but Mosiah caused that they be taught in his language; and though they had denied the existence of their Creator, "there was great rejoicing among them because the Lord had sent the people of Mosiah among them, with the plates of brass which contained the record of the Jews." The name of their king was Zarahemla, and "he gave a genealogy of his fathers, according to his memory." "And it came to pass that the people of Zarahemla and of Mosiah did unite together, and Mosiah was appointed to be their king." There is nothing more to be said concerning the people of this expedition — the time of their departure from Jerusalem having already been stated.

THE JARED EXPEDITION.

The Book of Ether gives an account of this expedition to the promised land. This consisted of "Jared and his brother and their families, with some others and their families, from the great Tower, at the time the Lord confounded the lan-

guage of the people, and sware in his wrath that they should be scattered upon all the face of the earth." "The brother of Jared being a large and mighty man, and being a man highly favored of the Lord," Jared said unto him "Cry unto the Lord, that he will not confound us that we may not understand our words." This Jared's brother did, and the Lord had compassion upon them. Jared then made a request of his brother to intercede in like manner in behalf of their friends, which he did, and the Lord had compassion upon them and their families, and their language was not confounded. And then, upon request of Jared, his brother cried again unto the Lord, inquiring as to where they should go if driven out of the land. "And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him Go to and gather together thy flocks, both male and female, of every kind, and also the seed of the earth of every kind, and thy families,* and also Jared, thy brother, and his family, and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this thou shalt go at the head of them down into the valley, which is northward, and there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth."† Then

* A foot-note referring to this clause reads as follows: "From this verse it is seen that the brother of Jared had a plurality of families."

† A foot-note reference from this quotation states that "the Lord brought them upon the western coast of North America." Another, more specific, on another page, says "on the western coast, and probably south of the Gulf of California, and north of the land of Desolation, which was north of the Isthmus."

follow other promises and directions; and they journeyed through the wilderness "to that great sea which divideth the lands," where they dwelt four years, when they were directed to build barges according to the instructions of the Lord, which they proceeded to do. The barges "were small, and they were light upon the water, even like unto the lightness of a fowl upon the water;" and they "were exceeding tight, even that they would hold water like unto a dish, and the bottom thereof was tight like unto a dish, and the ends thereof were peaked, and the top thereof was tight like unto a dish, and the length thereof was the length of a tree, and the door thereof (when it was shut) was tight like unto a dish."

There were eight of these barges.. But they were so tight that it was observed that there could be neither light nor fresh air within, and the Lord was again appealed to; and the Lord directed that a hole be made in both the top and the bottom of each, which were to be "unstopped" to admit air, but stopped in case of flooding.* Then Jared's brother called the attention of the Lord to the fact that there was no light in the barges; and the Lord said unto him "What will ye that I should do that ye may have light

* An explanatory foot-note referring to this remarkable description reads as follows: "Both of these air-holes, when stopped, were water-tight. Sometimes the vessels were under water; sometimes they may have turned bottom upward; when riding upon the surface the uppermost air-hole, at times, could, with safety, be opened." — Doubtless the quadrupeds aboard had plenty of lively exercise. And apparently there were swarms of honey-bees aboard. (See Book of Ether, Chapters 2 and 6.)

in your vessels? For behold, ye can not have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire," etc. Whereupon Jared's brother went forth unto a mountain, "and did molten out of a rock sixteen small stones, white and clear even as transparent glass."* These stones he carried to the top of the mountain, and then called upon the Lord, asking the Lord to look upon him in pity, and to touch the stones with his finger, "and prepare them that they may shine forth in darkness," so that the barges might be lighted in crossing the sea; and "the Lord stretched forth his hand and touched the stones, one by one, with his finger; and the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord." After a little time the Lord showed himself fully to Jared's brother, because never before had any one come before him with such exceeding faith as was exhibited by him; and the Lord declared that never before had he shown himself unto man.† Following immediately is the statement that all this must be written, in language which the Lord would confound, and sealed up, along

* A foot-note referring to this sentence reads as follows: "From this it is evident that the art of making glass was known at that early period."

† A foot-note referring to this remarkable incident reads as follows: "The broher of Jared saw the preexistent spirit of Jesus, which afterward was enclosed in a tabernacle of flesh and bones. When the Lord appeared unto Adam and the righteous, and unto Enoch and the people of ancient Zion, it was probably by vision, and not by a full view of his personage, as was given to the brother of Jared."

with two stones which the Lord gave Jared's brother, which he said would, in due time, "magnify to the eyes of men" the things written.

The next proceeding was to place one of the sixteen stones in each end of each of the eight barges; and then "all manner of food" for the people, and "food for their flocks and herds, and whatsoever beast, or animal, or fowl, they should carry with them," was put aboard the barges, and the people then went aboard. And "it came to pass that the Lord God caused that there should a furious wind blow upon the face of the waters, toward the promised land, and thus they were tossed upon the waves of the sea before the wind." They were "many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness of the wind;" but "there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah." "And it came to pass that the wind did never cease to blow toward the promised land while they were upon the waters . . . . ; and thus they were driven forth." "And no monster of the sea could break them, neither whale that could mar them; and they had light continually, whether it was above the water or under the water." After they had been upon the water "three hundred and forty and four days" they landed upon the shore of the promised land. A foot-note here states that the landing was "on the western coast, and probably south of the Gulf

of California, and north of the land of Desolation, which was north of the Isthmus."*

ANIMALS.

The writer has not found an explicit statement that domestic animals were taken aboard the barges of the Jared expedition; but it is declared that the Lord commanded the brother of Jared to gather together their flocks, both male and female, of every kind, as already stated, and of course so faithful a servant did not fail to obey the commandment. And when the barges were prepared for the voyage, food for their flocks and herds, and whatsoever beast, or animal, or fowl they should carry with them was taken aboard. Therefore there is no escaping the inference that domestic animals of every kind were carried to the promised land. And we find that soon after arrival they possessed "all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kinds of animals which were useful for the food of man; and they also had horses, and asses; and

* In an article headed "Exposition of Mormonism," written by a Protestant clergyman of Salt Lake City, and published in 1882, the writer, in referring to the claim of the Mormons as to the first inhabitants of the Western Hemisphere, states the claim to be that "they came as colonists from Palestine, across Behring Straits, into America"; and no mention is made of more than one expedition. Evidently this is simply a random declaration, for it is absolutely at variance with the foregoing statements, which are taken directly from the "Book of Mormon," or the Mormon Bible.

there were elephants, and cureloms, and cumoms — all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms."

Readers will now please refer to what is said of animals in connection with the people of the Lehi expedition, on page 9. Those people did not take animals with them, but they found in the promised land "beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals which were for the use of men."

We have now reached a point from which readers may see clearly what it is proposed to show — that the fraudulent character of the Mormon Bible is exhibited through its own contents, as, for instance, in this: If the statements as to the animals mentioned were true, what became of their descendants? Surely no candid, thoughtful, and unprejudiced person will claim that they were all destroyed. If they existed in a wild state, as it is claimed they were found by the Lehi expedition, why should they not have continued to propagate and exist? And the same query is pertinent as to those claimed to have been brought to the country by the Jared expedition, for some of them would have escaped, and become wild, as is the case with horses and cattle in the far West at the present time. But history tells us that when Columbus discovered America there was not a horse, nor an ass, nor a cow, nor a goat, nor a hog, in all the country. The nearest approach to the cow was the buffalo, and the

only animal bearing any resemblance to swine was the diminutive peccary, which is not a true pig at all. The only sheep was the Rocky Mountain variety, which never was and never will be domesticated, for it will inhabit no part of the country except mountains. That there were no elephants need not be stated. As to "cureloms" and "cumoms," if it were not for the declaration that they were useful creatures we might class them with a mythical ravenous beast which a jocular Irish friend of the writer declares existed in Ireland in ancient times, called the "Jobberwock."

INDIANS.

The writer of this ridiculous book doubtless thought it necessary to account for the existence of the American Indian; and so we are told in the Second Book of Nephi that the Lamanites — the followers of the rebellious Laman — were subjected to a curse, and that, though they had been "white, and exceeding fair and delightsome," . . . . "the Lord God did cause a skin of blackness to come upon them." And in the Book of Alma we read that they "were dark, according to the mark which was set upon their fathers, which was a curse upon them because of their transgression, and their rebellion against their brethren;" also, that "their heads were shorn; and they were naked, save it were skin which was girded about their loins, and also their armor which was girded about them, and their bows, and their arrows, and their stones, and their slings, etc." In the Book of Mormon a

foot-note to the seventh chapter reads "Lamanites or Indians;" and the same explanatory foot-note is found in the Third Book of Nephi. In the Book of Enos it is stated that "they became wild, and ferocious, and a bloodthirsty people, full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents, wandering about in the wilderness, with a short skin girdle about their loins, and their heads were shaven, and their skill was in the bow, and in the cimeter, and in the axe; and many of them did eat nothing save it was raw meat." In the Book of Jarom is the statement that "they loved murder, and would drink the blood of beasts." But in the Third Book of Nephi there is the astonishing declaration, concerning some of them who had united with the Nephites, that "their curse was taken from them, and their skin became white like unto the Nephites; and their young men and their daughters became exceeding fair." And in the Book of Alma it is declared that this curse was removed from the Lamanites of four provinces and three cities, "who were converted unto the Lord."

POLYGAMY.

Recent events having brought forth a vigorous and general protest concerning the matter of polygamy, attention should be invited to what is said upon this subject in the Book of Jacob, in contrast with the later revelation of Joseph Smith, the modern prophet. A large portion of the second and third chapters of this book is devoted to very severe condemnation of the prac-

tice, and to admonition and warning against it. In pursuance of "a strict commandment received from God," Jacob (one of the younger sons of Lehi) addressed his people in the temple "concerning their wickedness and abominations." He spoke first of their pride because of riches, and then of their "grosser crimes," including polygamy, of which, after referring to the fact that the Nephites "seek to excuse themselves . . . . because of the things which are written concerning David, and Solomon his son," he said:

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like them of old. Wherefore my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, ... saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes. . . . .For behold, I, the Lord, have seen the sorrow and heard the mourning of the daughters of my people in the land of Jerusalem — yea, and in all the lands of my people — because of the wickedness and abominations of their husbands; and I will not suffer, saith the Lord of Hosts, that the cries

of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of Hosts; for they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction . . . . And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore ye have known them before; and ye have come unto great condemnation, for ye have done these things which ye ought not to have done. Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds." . . . .

"Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your heads at the last day. O my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye may not become angels of the Devil, to be cast into that lake of fire and brimstone which is the second death." "And now I, Jacob,

spake many more things unto the people of Nephi, warning them against fornication and lasciviousness, and every kind of sin, telling them the awful consequences of them."

The foregoing is quite wholesome reading; but it appears not to have been satisfactory to the modern prophet Joseph Smith, the original head of the Church of Latter-Day Saints, for on the 12th of July, 1843, he gave forth the *new revelation* justifying polygamy. It is said that this was done to pacify his wife, who was bitter in her complaints of his conduct, and to silence the objections of the Saints.*

IMMENSE NUMBERS SLAIN.

Not many years elapsed after the arrival of either expedition until dissensions began, which resulted in factions and wars, with many disastrous results and heavy losses. War was of such frequent recurrence that the unbelieving reader must wonder that the writer of the fabulous history shows a constant and surprising increase in population. Except in two instances

* In 1894 the writer became acquainted with a young man in Utah who stated that his father went to that country from the East, accompanied by his wife; that in course of time he married five other women, while his lawful wife was living; that in the six families there were thirty-six children; and that he was the youngest child of the lawful wife, and the only one of the thirty-six not baptized according to the requirement of the Mormon Church — the omission in his case having been in pursuance of a request of his mother, on her death-bed, he being then an infant.

definite losses are not stated, though in some places it is declared that so many were slain that they could not be numbered. The exceptions are the following:

It is related in the Book of Mormon that in a single battle between the Nephites and the Lamanites (factions of the descendants of the people of the Lehi expedition) there were slain two hundred and thirty thousand (230,000) of the former — all except twenty-four who were in Mormon's portion of the army, and "a few who escaped into the south countries;" and after the battle those who had escaped into the country southward were hunted by the Lamanites and destroyed, as were also all the others save Moroni, the son of Mormon. The loss of the Lamanites is not stated. The text indicates that this great destruction in battle was of men only, though in preceding conflicts women and children had not always been spared. However, "all the remainder" of the Nephites had been gathered together preceding the battle, and the women and children, and the men also, were filled with terror when they beheld the great number of the Lamanites; and as subsequently "the Lamanites hunted the Nephites down, from city to city, and from place to place, even until they were no more" (as declared by Moroni, in finishing his father's record,) it follows that the women and children were all destroyed, notwithstanding it does not appear that they were destroyed during the battle.

This battle occurred at the hill of Cumorah, where the two armies met pursuant to prear-

rangement; and in this hill — which a foot-note states is in Manchester, Ontario county, New York, — Mormon, who was becoming old, "hid up (preceding the battle) all the records which had been entrusted to him by the hand of the Lord," save a few plates that he gave to his son Moroni. This was three hundred and eighty-four years after the coming of Christ — so stated. Subsequently Moroni finished the records of his father, and hid them in the earth — presumably where the others were hidden, though not so stated. This is declared by Moroni to have been four hundred years after the birth of Christ. And it was the time fixed by prophecy, found in the Book of Alma, for the extinction of the Nephites.

In the Book of Ether we find that in a war between factions of the descendants of the people of the Jared expedition (referred to in the Book of Moroni as "the people of Jared") there were slain, in the course of one war, up to a certain time, "two millions of mighty men, and also their wives and their children"—and these of one side or faction only. A foot-note states that "including wives and children the numbers, very probably, must have been from ten to fifteen millions." The loss of the other faction is not stated. An effort for peace was then made, but it was not successful, and the war was continued. Finally, "all the people, upon all the face of the land, who had not been slain,* save it was Ether" (who was a prophet, and apparently was preserved as historian,) — both factions, it is stated — were

* The clause "who had not been slain" is a correct quotation.

gathered together at the hill *Ramah,* which, a foot-note states, is the same hill called *Cumorah* by the Nephites. This gathering together of all the people required four years. "Men, women, and children were armed with weapons of war, having shields, and breast-plates, and head-plates, and being clothed after the manner of war, they did march forth one against another to battle." After two days of conflict the commander of one faction proposed peace, and offered to surrender the kingdom; but "Satan had full power over the hearts of the people," and the next morning "they went again to battle." They fought three days more, and all were slain save fifty-two of one army and sixty-nine of the other. The fighting was continued, and at the close of the next day there were thirty-two survivors of one side and twenty-seven of the other — "large and mighty men, as to the strength of men." The fighting was resumed next day, and after three hours they fainted with the loss of blood; and when sufficiently recovered, the men of one party endeavored to escape, but they were overtaken the next day, and fighting was resumed, when all were slain except the two leaders of the armies, and finally one of these slew the other by cutting off his head, and then the victor "fell to the earth, and became as if he had no life." Therefore it appears that the people of Jared were all destroyed.*

---

* The leader who "fell to the earth, and became as if he had no life," was Coriantumr; but, according to the Book of Omni, he did not die then. In the account of the uniting of the people of Mosiah and

In all this there appears quite a comprehensive arrangement — by the inventor of the stories, of course. The battle which resulted in the destruction of the people of Jared, and that in which the Nephites were destroyed — the latter including, of course, the descendants of the third expedition, who united with them in Zarahemla — were fought at the same place. It should be borne in mind that the people of Jared had been annihilated before the Nephites learned anything about them.* Therefore when the Nephites were exterminated the only people preserved were the iniquitous Lamanites, upon whom the Lord, long before, had caused a dark skin to appear, as a curse, because of their wickedness — "Indians," as explained. The result, it will be observed, corresponds with real history

---

the people of Zarahemla (the descendants of the third expedition) appears the following: "And it came to pass, in the days of Mosiah, there was a large stone brought unto him, with engravings on it; and he did interpret the engravings by the gift and power of God. And they gave an account of one Coriantumr, and the slain of his people; and Coriantumr was discovered by the people of Zarahemla, and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the Tower, at the time the Lord confounded the language of the people; and the severity of the Lord fell upon them according to his judgments, which are just; and their bones lay scattered in the land northward." — There is no statement as to who prepared this record. And it is not explained how Coriantumr managed to reach the land of Zarahemla, in South America, from the battle-field, which, as has been stated, was in the country that is now Ontario county, New York.

*See pages 7 and 25, and also foot-note on page 35.

in one particular — that when Columbus arrived there were no white people in America. But it should be noted that this great destruction, even to annihilation, as well as preceding wars and other great calamities, were pursuant to prophecy, and because of the great wickedness and abominations of the people; and yet the Latter-Day Saints are prospering, and rapidly increasing numerically, notwithstanding many offences truthfully charged against them, including polygamy and the Mountain Meadows massacre.

CALAMITIES. — ANCIENT MOUNDS.

In the Book of Ether we find the following: "And there was great calamity in all the land, for they [the prophets, who had been put to death,] had testified that a greater curse should come upon the land, and also upon the people, and that there should be a great destruction among them, such an one as never had been upon the face of the earth; and their bones should become as heaps of earth upon the face of the land except they should repent of their wickedness." They did not "hearken unto the voice of the Lord," and the prophecies were fulfilled. A foot-note here states that the *heaps of earth* referred to are now *"the ancient mounds of North America."* This is simply monumental trash. The author of the foot-note must surely either have counted largely upon the ignorance and credulity of persons who might read it, or have been very ignorant himself in regard to these mounds.*

* This account relates to the people of Jared.

GREAT DESTRUCTION.

In the Third Book of Nephi is an account of far greater destruction than the foregoing, but in this there is no reference to the ancient mounds.* This also was in fulfillment of prophecy, which pertained to a period of darkness that was to come upon the land for the space of three days —both the destruction and the darkness to serve as signs of the death of Jesus Christ. The destruction occurred about a third of a century after the birth of Christ, which event was six hundred years after Lehi left Jerusalem with his expedition, according to Mormon chronology; and according to a foot-note "the darkness commenced when Jesus expired." The darkness followed immediately after the destruction referred to; and preceding it there was "a great and terrible tempest;" "terrible thunder that shook the whole earth;" "exceeding sharp lightnings such as never had been known in all the land;" and "whirlwinds," and "great quaking of the whole earth." Sixteen great cities (named) were destroyed — six by fire, one was sunk into the depths of the sea, three were sunk and then waters appeared where they had been, one was covered up and a mountain appeared on its site, and five were covered up by or sunk into the earth; and the inhabitants were destroyed with them. "And many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth,

* The account that follows is attributed to the Nephites.

. . . . and the places were left desolate." "And there were some cities which remained, but the damage thereof was exceeding great." The land northward suffered more than that southward,* "for behold the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; . . . and thus the face of the whole earth became deformed." And all this within "about the space of three hours."

OTHER CALAMITIES.

After one long period of prosperity, and freedom from war, during which the Lord had poured out blessings because of the righteousness of the rulers and the people, "there began again to be exceeding great wickedness upon the face of the land;" whereupon a curse came upon the face of the land, as foretold by the prophets. There came a great dearth upon the land, for there was no rain upon the face of the earth, and the people "began to be destroyed exceeding fast;" and there came forth poisonous serpents, which poisoned many of the people, and the flocks did flee from the serpents toward the land southward; but many animals perished by the way, though some escaped; and the people, who followed after the flocks, fed upon the carcasses of the dead. The Lord then caused the serpents to cease to pursue

* "Northward" and "southward" are explained in a foot-note as meaning North America and South America.

the flocks, and that they should hedge up the way, so that the people could not pass. Whereupon the people, then seeing that they must perish, began to repent, and to cry unto the Lord; and when they had "humbled themselves sufficiently before the Lord" he sent rain upon the face of the earth, and so saved them from famine.

When such awfully disastrous natural phenomena as have been described are considered, along with many destructive wars, and also drouth, and famine, and poisonous serpents, there is enough to excite wonder that there were survivors sufficient to constitute such immense armies as were engaged in the final conflicts — and especially so when the fact is contemplated that there were no accessions by way of immigration from the Old World, and that the immense population all descended from the few persons claimed to have composed the expeditions mentioned.*

---

* In the First Book of Nephi it appears that the Lehi expedition consisted of Lehi and his family — self, wife, and six sons (two of the sons being young, having been born in the wilderness after the family departed from Jerusalem); Zoram, who had been a servant of Laban (at Jerusalem), whom Nephi slew in order to secure certain record plates (see foot-note on page 41); and the family of Ishmael, in which were his widow, two sons, and five daughters — the father having died in the wilderness. Ishmael's sons had families, four of his daughters married sons of Lehi, and the other married Zoram — the marriages having occurred in the wilderness. (Where the members of Lehi's family are specified, *daughters* are not mentioned; but in the Second Book of Nephi it is stated that when Nephi fled from Laman and Lemuel, in the promised land, he took *his sisters* with him.) — The

Apparently what has already been shown is sufficient as to what this preposterous book portrays through its own contents. Readers will discover numerous matters to which special attention has not been invited, but which are so plainly open to adverse criticism as not to require particular designation.

PLATES AND TRANSLATION.

Probably a majority of people who have heard of the Mormons have heard also that plates containing the fabulous records upon which their church claims to have been founded were declared to have been discovered where they had been hidden in the earth, and that the records thereon were translated into the English language in a mysterious way; and it seems to be the understanding generally that the plates were of gold, though there is no authority in the Mormon Bible for this except as to one lot of twenty-four, as is shown in this account.* It seems advisable, therefore, to present a statement concerning them, as comprehensive as possible within reasonable

---

third expedition is referred to in a foot-note as "a small colony from Jerusalem." (See Book of Ether, Ch. xi.) — The Jared expedition consisted of Jared and his brother and their families, and "some others and their families," friends of Jared and his brother — presumably not a large number, as otherwise the word *some* would not have been used.

* In the "Testimony of Eight Witnesses" printed on the leaf next following that containing the title-page of the book, these witnesses declare simply that the plates had "the appearance of gold." But this has no bearing in the matter.

limits. The accounts pertaining to them are quite mystifying; and cross-references referring to them throughout the book are so numerous as to be both perplexing and tedious, and probably were so intended.

The first mention of records is at the beginning of the account of the Lehi expedition from Jerusalem. Apparently Lehi, the head of the expedition, kept a record. Then Nephi, his son, not only made from this an abridged account, but also another account, entirely his own, upon plates made with his own hands.

The next plates mentioned were those taken from the treasury of Laban, at Jerusalem, as described in a foot-note on page 41 following. These are stated to have been of brass. If the claim as to the discovery of plates were true, these would have been of the number found, for Lehi prophesied that "these plates of brass should go forth unto all nations, kindreds, tongues, and people who were of his seed; wherefore, he said that these plates of brass should never perish, neither should they be dimmed by time." . . . . "Wherefore it was wisdom of the Lord that we should carry them with us as we journeyed in the wilderness toward the land of promise." And in reading it is found that they were preserved, and hidden with the rest.

Then comes the account of the first lot of plates made by Nephi in pursuance of a commandment of the Lord, which was very soon after arrival at the land of promise. These were made of ore, but the kind of ore is not stated. Then he received a commandment that "the min-

istry and the prophecies, the more plain and precious parts of them," should be written upon these plates. The accounts of all the plates and records referred to so far are found in full in the First Book of Nephi.

In the Second Book of Nephi is an account of another set of plates, in part as follows:

"And thirty years had passed away from the time we left Jerusalem.* And I, Nephi, had kept the records upon my plates which I had made, of my people, thus far; and it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people."

Then there was the record of Mormon, which he called the Book of Mormon. And further as to Mormon's work: It appears that when he was "about ten years of age" Ammaron went to him and said unto him that when he should reach the age of "about twenty-four years" he should go to a hill called Shim, in the land Antum, where he should find all the sacred engravings, deposited there by him; that he should take the plates of Nephi unto himself, and engrave upon them what he should observe, and leave the remainder. This Mormon did; and subsequently, fearing the Lamanites would discover the remainder and destroy them, he went to the hill and took them also. Then he made an abridgment from the

* This would be twenty-two years, or somewhat less, after arrival in America, for they were in the wilderness eight years.

plates of Nephi, and with this he put some "small plates" found among the records.

All the records mentioned pertained to the Nephites, and they were passed from one ruler or prophet to another, the several custodians having added to the engravings. In the Book of Helaman it is stated that "there are many books and many records of every kind, and they have been kept chiefly by the Nephites; and they have been handed down from one generation to another by the Nephites." Finally, it appears in the Words of Mormon that all these records came into his possession; and then in the Book of Mormon it is stated that, preceding the great battle in which the Nephites were exterminated, Mormon "hid them up in the hill Cumorah" — stated elsewhere to be in Manchester, Ontario county, New York — all except a few that he gave to his son Moroni; and upon these Moroni finished the record of his father, and then hid them up.

Beside the records of the Nephites, there was a record of "the people of Jared," who came from the "Great Tower." This record was on twenty-four plates "of pure gold," found by an exploring party of forty-three men sent out by King Limhi, though they were not sent for that purpose.* They were found in a land that had at one time been densely inhabited, but was then a land of desolation, where bones of dead people and beasts, ruins of buildings, etc., were found in great

* Where first mentioned these plates are declared to have been of *pure gold*, though they are referred to in another chapter of the same book as "*plates of ore.*"

quantity. These plates, Moroni (the son of Mormon) states, were used by him in writing the Book of Ether, which, he says, is an abridgment, and does not give "the full account, but a part of the account, from the Tower down until that people were destroyed."* And he did not use "the first part of the record, which speaks concerning the creation of the world, and also of Adam, and gives an account from that time even to the Great Tower;" but, he states, "they are had upon the plates, and whoso findeth them, the same will have power that he may get the full account."

The beginning of this record, as given, precedes the departure of the people of Jared for the land of promise; but the record was brought with them, for the plates were found in this land. Following is the account:

"And it came to pass that the Lord said unto the brother of Jared, Behold, thou shalt not suffer these things which ye have seen and heard to go forth unto the world until the time cometh that I shall glorify my name in the flesh; wherefore ye shall treasure up the things which ye have seen and heard, and show it to no man. And behold, when ye shall come unto me ye shall write them, and shall seal them up that no one can interpret them; for ye shall write them in a lan-

* From this it appears that this people were destroyed prior to the destruction of the Nephites, for they had been destroyed when the Nephites discovered the plates. This may be verified also by another reference in the Book of Ether, by two references in the Book of Alma, three in the Book of Mosiah, and one in the Book of Helaman.

guage that they can not read. And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write. For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write."* . . . . "And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen; and they were forbidden to come unto the children of men until after that he should be lifted up upon the cross."

In the Book of Mosiah it appears that this king (into whose custody had come these records, and also all the records pertaining to the Nephites, and all the things which had been preserved) translated the records on the twenty-four plates of gold, by means of the two stones mentioned — the stones being "fastened into the two rims of a

* The discovery of these plates by the Nephites appears to have been quite fortunate, as it resulted not only in bringing together the records of the people connected with the expeditions of Lehi and Jared, but also in the recovery of the two interpreting stones, through which all translations are assumed to have been made, and which, it appears, were hidden again after Smith was through with them, to be brought forth in due time for further translations.

Another remarkable interpreting stone is mentioned in the Book of Alma. This was prepared by the Lord for his servant Gazelem, to be used in discovering "secret works," and "works of darkness, and wickedness, and abominations."

bow."* These stones were called "*interpreters;*" "and no man can look in them except he be commanded, lest he should look for that he ought not, and he should perish."

And there is this also as to translation: Moroni says of the record he made to finish that of his father that "none can have power to bring it to light save it be given him of God; . . . . and blessed be him that shall bring this thing to light, for it shall be brought out of darkness unto light, according to the word of God; yea it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people; and it shall be done by the power of God." Doubtless this refers to the interpreting stones.

Finally, in the Second Book of Nephi, and also in the Book of Ether, the plan for bringing forth the records is developed. In the former, Nephi refers to a sealed book, in which shall be "a revelation from God, from the beginning of the world to the ending thereof." "This book shall be delivered unto a man,† and he shall deliver the words of the book." But a portion of it he shall not deliver, for that part shall be kept "until the own due time of the Lord." This book consists of the hidden plates — so stated in the Book of Ether. In both these books it is stated that the records shall be brought forth in the presence of three witnesses, and, says Nephi, "none other

* And there was another record that he translated — engravings found on "a large stone brought unto him." (See foot-note on page 26.)

† Explained in a foot-note to be Joseph Smith, Jr.

save it be a few according to the will of God, to bear testimony." In the Book of Ether is the declaration that "the testimony of the three, and this work, in which shall be shown forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record — and all this shall stand as a testimony against the world at the last day." Then in the front of the Mormon Bible are two certificates — one by three and one by eight confessed witnesses — testifying to the bringing forth and translation of the records.

And this is not all, for in Second Nephi it is commanded that the plates shall be sealed up and hidden again, to remain till the time shall come when the part not translated shall be revealed to the world. Therefore it appears that there is to be another book.

Surely any person of sound intellect should be able to see that all this is simply outrageous and sacrilegious stuff and nonsense.

TESTIMONY AS TO FABRICATION.

Attention will now be invited to testimony adduced only a few years after the Mormon Bible was published.

In 1840 a work was published at Painesville, Ohio, (near which place, at Kirtland, the Mormons erected their first temple,) by E. D. Howe, entitled "History of Mormonism," which gives almost conclusive evidence that the historical portion of the Book of Mormon, or Mormon Bible, was written by one Solomon Spalding. From this work the following facts are derived:

Mr. Spalding was born in Connecticut in 1761, graduated at Dartmouth College in 1785, and, having failed in mercantile business, removed in 1809 to Conneaut, Ashtabula county, Ohio. About the year 1812 his brother John visited him at that place. He gave the following testimony concerning his brother Solomon's work:

"He then told me that he was writing a book, which he intended to have printed, the avails of which, he thought, would enable him to pay all his debts. The book was entitled 'Manuscript Found,' of which he read me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the Lost Tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterward had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites, and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences, and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the Book of Mormon, and to my great surprise I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced

about every sentence with 'And it came to pass,' or 'Now it came to pass,' the same as in the Book of Mormon; and, according to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, Jr. I am unable to determine."

(Signed) JOHN SPALDING.

Mr. Henry Lake, of Conneaut, stated:

"I left the State of New York late in the year 1810, and arrived at this place the first of January following. Soon after arrival I formed a copartnership with Solomon Spalding, for the purpose of rebuilding a forge which he had commenced a year or two before. He very frequently read to me from a manuscript which he was writing, which he entitled 'Manuscript Found,' and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with the contents. He wished me to assist him in getting his production printed, alleging that a book of that kind would meet a rapid sale. I designed doing so, but the forge not meeting our anticipations we failed in business, when I declined having anything to do with the publication of the book. This book represented the American Indians as the descendants of the Lost Tribes, and gave an account of their leaving Jerusalem, their contentions and wars, which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency, which he

promised to correct; but by referring to the Book of Mormon I find, to my surprise, that it stands there just as he read it to me then.* Some months ago I borrowed the 'Golden Bible,' put it into my pocket, carried it home, and thought

* This statement relating to Laban probably refers to the slaying of Laban by Nephi, the following synopsis of which is gathered from the First Book of Nephi: A short time after the departure of Lehi and his family from Jerusalem into the wilderness the father had a dream, in which he was commanded by the Lord that his sons should return to Jerusalem and obtain from Laban "the record of the Jews, and also a genealogy of his forefathers," which were engraven upon plates of brass. The sons called upon Laban, but he refused to surrender the records. They then went to the land of their inheritance and gathered together their gold, and silver, and precious things (abandoned by the family on departure for the wilderness), which they offered to exchange with Laban for the records, but he refused, though he kept the property, and sent his servants to slay them, but they escaped: whereupon an angel of the Lord spoke to them, and directed that they go again to Laban's house, and promised them that the Lord would deliver Laban into their hands. Then they returned to Jerusalem, but all remained without the walls save Nephi, who went to Laban's house, and found him lying upon the earth, near the house, drunken with wine; whereupon the Spirit "constrained" Nephi to slay him, and when he hesitated the Spirit commanded him so to do, saying unto him that the Lord had thus delivered Laban into his hands. Therefore he "obeyed the voice of the Spirit, and took Laban by the hair of the head and smote off his head with his own sword", which he had taken from Laban when he found him. He then dressed himself in Laban's garments, girded Laban's armor about his loins, proceeded to the treasury, spoke to the servant on guard there in the voice of Laban, and by this deception secured the records; and the servant (Zoram) joined the expedition.

no more of it. About a week after, my wife found the book in my coat pocket, and commenced reading it aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spalding had read to me more than twenty years before, from his 'Manuscript Found.' Since that I have more fully examined the said 'Golden Bible,' and have no hesitation in saying that the historical part of it is principally, if not wholly, taken from 'Manuscript Found.' I well recollect telling Mr. Spalding that so frequent use of the words 'And it came to pass,' and 'Now it came to pass,' rendered it ridiculous.* Spalding left here in 1812, and I furnished him means to carry him to Pittsburgh, where he said he would get the book printed, and pay me; but I never heard any more from him, nor of his writings till I saw them in the Book of Mormon."

(Signed) HENRY LAKE.

The testimony of six other witnesses is printed in this "History of Mormonism," all confirming the main facts as given in the foregoing statement. Mr. Spalding, it appears, was vain of his writings, and was constantly showing them to his neighbors, so that reliable testimony to the same general facts might have been greatly multiplied.

The foregoing testimony, and the statement that follows it, are reproduced from Henry Howe's "Historical Collections of Ohio," origin-

* The frequent recurrence of these clauses throughout the book is quite monotonous, and renders the reading of it exceedingly tedious.

ally published in 1848. From other reliable sources it is learned that Mr. Spalding, after graduation at Dartmouth in 1785, was ordained, and preached for three or four years, and then abandoned the ministry and engaged in mercantile business at Cherry Valley, New York — this before he came to Ohio in 1809; and that he went to Pittsburgh, as stated, and subsequently removed to Amity, Pa., where he died in 1816. As to the disposition of the manuscript, his widow published a statement in 1839 declaring that he had entrusted it to a printing establishment in Pittsburgh in 1812, with which one Sidney Rigdon† was connected; that Rigdon copied it; that afterward it was returned to Mr. Spalding; and that, soon after the return, Mr. Spalding died. The widow preserved it till after the Book of Mormon was published, when she sent it to Conneaut, Ohio, to be compared with that book. In her statement she said she was sure that if her husband were living nothing would grieve him more than the use made of his work. This is the account generally accepted as to the disposition

† In Howe's Historical Collections of Ohio it is stated that this man Rigdon "resided in Pittsburgh about three years, and during the whole of that time, as he has since frequently asserted, he abandoned preaching, and all other employment, for the purpose of *studying the Bible;* and that soon after he left Pittsburgh "the Smith family began to tell about finding a book that contained a history of the first inhabitants of America," etc. — In the Appendix to this volume additional facts concerning Rigdon may be found. Doubtless he added largely to the work of Spalding, changing it from nonsensical romance to sacrilegious fraud.

of the manuscript; but a more specfiic statement follows.

In *Scribner's Monthly* for the month of August, 1880, may be found an interesting affidavit by Mrs. M. S. McKinstry, the only child of Mr. Spalding (dated April 3, 1880), in which is included a statement concerning the disposition of the Spalding manuscript. Mrs. McKinstry states that in 1834 a man named Hurlburt called at her home to see her mother, who resided with her, with a view of securing the manuscript. He stated that he had been a convert to Mormonism, but had given it up, and desired to "expose its wickedness." He stated also that he had been sent by a committee — the purpose being to compare the manuscript with the Mormon Bible. Mrs. McKinstry states that her mother mistrusted Hurlburt, but as he had brought a letter to her from her brother, (a lawyer of Onondago Valley, New York,) requesting her to loan the manuscript to him for the purpose stated, as he was desirious to "uproot the Mormon fraud," she reluctantly consented, after Hurlburt had repeatedly promised to return it. The manuscript was never returned, and Hurlburt would not answer letters requesting compliance with his promise. The writer of the magazine article that embraces the affidavit, and by whom the affidavit was prepared, under Mrs. McKinstry's dictation, states that there was a rumor that Hurlburt sold the manuscript to the Mormons, and that they destroyed it.

The following account of Joseph Smith, and

the publication of the Mormon Bible, appears in the Historical Collections referred to:

"Joseph Smith, the founder of Mormonism, was born in Sharon, Vermont, December 23, 1805, and removed to Manchester, Ontario county, New York, about the year 1815, with his parents, who were in quite humble circumstances. He was occasionally employed in Palmyra as a laborer, and bore the reputation of a lazy and ignorant young man. According to the testimony of respectable individuals in that place Smith and his father were persons of doubtful moral character, addicted to disreputable habits, and, moreover, extremely superstitious, believing in the existence of witchcraft. They at one time procured a mineral rod, and dug in various places for money. Smith testified that when digging he had seen the pot or chest containing the treasure, but never was fortunate enough to get it into his hands. He placed a singular looking stone in his hat, and pretended by the light of it to make many wonderful discoveries of gold, silver, and other treasures deposited in the earth. He commenced his career as the founder of the new sect when about the age of eighteen or nineteen, and appointed a number of meetings in Palmyra for the purpose of declaring the divine revelations which he said were made to him. He was, however, unable to produce any excitement in the village. But very few had curiosity sufficient to listen to him. Not having means to print his revelations he applied to Mr. Crane, of the Society of Friends, declaring that he was moved by the spirit to call upon him for assistance. This

gentleman bid him go to work, or the state prison would end his career. Smith had better success with Martin Harris, an industrious and thrifty farmer of Palmyra, who was worth about $10,000, and who became one of his leading disciples. By his assistance 5,000 copies of the Mormon Bible (so called) were published, at an expense of about $3,000. It is possible that Harris might have made the advances with the expectation of a profitable speculation, as a great sale was anticipated.

CONCLUSION.

In conclusion, there is this to be said concerning the apparent tendency of the organization now known as the Latter-Day Saints: Its adherents exhibit an intense devotion to their church, and they have always manifested impatience of restraint from any other authority; and this has, not infrequently, extended not only to intolerance, but even to open defiance.* This disposition toward exclusiveness — toward church rather than State government — is probably due to what is found in their Bible, in which the experiences of the fabled ancient inhabitants of the "promised land," whether favorable or adverse, are attributed to the direct authority or intervention of the Lord. A recent instance of their open defiance of law is found in the election, last autumn, of the polygamist Roberts to the United States Con-

* For a statement showing the conduct of the adherents of the church, from the organization of the church throughout a period of thirty years following, see Appendix to this volume.

gress; and a recent practice in the line of evasion or defiance of law, according to reports that appear to be reliable, is that of going beyond the limits of the State of Utah to consummate polygamous marriages.

APPENDIX

APPENDIX

For the information of readers desiring to know something further of the early history of the Mormons, the following brief statement is given:

The church was organized at Manchester, New York, in the spring of 1830, with only a few members. Early in 1831, in pursuance of a revelation promulgated by Joseph Smith, all the members removed to Kirtland, Ohio, where the membership increased largely, and a temple was built. Subsequently Smith and Sidney Rigdon made a trip westward, with the view of selecting a place better suited for headquarters. They chose the vicinity of Independence, Missouri, and then returned to Kirtland, where they remained three or four years, to make some money, as they stated. They started a bank, of which Smith became president and Rigdon cashier. A large amount of paper money was issued, which was believed to be of little, if any, real value, but nevertheless it was circulated throughout the surrounding country. They were charged with fraud in this and other matters, and in the spring of 1832 they were taken from their beds by a number of men, and tarred and feathered. In 1838 the bank failed, as people had expected, and the two men fled the country secretly, and in course of time reached the new headquarters in Missouri, where

many of their people had already gathered, including numerous converts brought from Europe, where the church had sent missionaries. These people had already become involved in serious quarrels with earlier settlers, who charged them with murders, the burning of houses, and plundering, and they were driven from that locality. They went to another county, but were soon in trouble there also; and in conflicts which resulted a number of people were killed. Then came dissensions among their own people, and several men abandoned the organization. These deserters openly accused Smith of various crimes. Late in the year their conflicts with other people became so common that there was danger of civil war. Militia were called out by the governor of the State, and Smith and Rigdon were arrested upon charges of treason and other serious crimes.* The Mormons, not being sufficiently numerous to contend against the state troops, agreed to leave the state if permitted to depart without molestation; and they were given this privilege. They crossed the Mississippi into Illinois, where they purchased land, and settled. Rigdon, who had been released from jail, accompanied them, but Smith, who had not been released, escaped from jail and joined them. Application for a charter for a city, to be named Nauvoo, was made to the legislature of Illinois, and the charter was granted — the terms of the charter being quite liberal, as, among other privileges, the organization of a

* Affidavits were made by some of the men who had abandoned the organization that a part of Smith's programme was to take possession of the State.

military force was permitted. Of this military organization Smith appointed himself lieutenant general. A grand temple, 120 by 80 feet in dimensions, was erected, and the city attained a population of 10,000.

Under the heading "Polygamy" (page 22) it is stated that on July 12, 1843, Smith promulgated a new revelation, authorizing a plurality of wives. This resulted in much excitement, and in 1845 the heads of the church publicly denied the new doctrine; and it was not till 1852 that the truth was openly admitted. Meantime, however, in consequence of gross conduct on the part of Smith and others, several men whose wives had been insulted quit the church, and started a newspaper at Nauvoo called the "*Expositor.*" As the name indicates, the purpose was to expose such conduct as is referred to, which the proprietors proceeded to do; but in the spring of 1844 Smith raised a mob and destroyed the printing establishment. The proprietors fled to the county seat, and had warrants issued for the arrest of Smith, his brother Hyrum, and several others. The warrant for Smith's arrest was served, but he refused to recognize the authority, and the arresting officer was driven from the city. The Mormons armed for resistance, and the militia were ordered out. The governor of the State finally induced Smith and his brother to surrender, and they were taken to jail. Although a guard was placed to protect them, the jail was surrounded at night, by people who were determined to end the lawlessness of the Mormons, and both prisoners were killed by shooting into

the jail. Brigham Young became Smith's successor. In 1845 the legislature repealed the act chartering the city of Nauvoo; and in 1847 Young, and a considerable number of the people, removed to Salt Lake; but the main body remained at Nauvoo, where trouble continued. Finally the city was bombarded, and the inhabitants were driven away; and in 1848 most of them emigrated to Salt Lake. In 1849 a convention of the Mormon settlers in the vicinity of Salt Lake was called, a legislature chosen, and a constitution was adopted, with the design of securing the admittance of that country as a state of the Union — the name chosen being "Deseret."* But Congress refused to admit the proposed state, and, instead, organized the country into a territory, to which was given the name Utah. The President (Fillmore) appointed Brigham Young, the head of the church, to the office of governor of the territory, and he also appointed other necessary officers; but the next year the judge so appointed was frightened out of the territory by threats of violence, and government authority was defied. Young was then removed from office, and a successor was appointed, who proceeded to the territory accompanied by a battalion of troops; but after remaining at Salt Lake through winter he resigned, without having undertaken to exercise the functions of the office, and he and the troops

* According to the Book of Ether, "deseret," as interpreted by the people of Jared, was the name of the honey bee. Hence the name chosen for the proposed state, which, so applied, was explained to mean "the land of the honey bee."

retired to California. After they left, Young declared that no power other than the Almighty could prevent him from governing the country. Other territorial officers appointed by the President arrived after the troops had gone, but they were defied and terrified; and in 1856 an armed mob of Mormons entered the U. S. court room and compelled the judge to adjourn the court *sine die;* and then all the officers, except the Indian agent, were obliged to leave the territory. Then President Buchanan appointed another governor, and sent an army of between two and three thousand men to sustain him, and to protect the other officers in the discharge of their duties. When Young learned that the troops were coming, he issued a proclamation forbidding them to enter the country, and ordering his people to arm and stop them. The Mormons captured and destroyed many of the army wagons laden with stores, and stole and drove away about a thousand cattle that were being driven in the rear of the army. Before the troops reached Salt Lake Valley winter came on, and their progress was so impeded by cold and snow that they were obliged to go into winter quarters. In 1858 commissioners sent out by the President secured a cessation of hostilities, and offered a pardon to all who would submit to government authority, which offer was accepted; but the army remained till 1860, when it was withdrawn.

1/I
277941
-4C
6386
38

LIBRARY OF CONGRESS
0 027 133 127 7